

A
S E R M O N
ON
THE DEATH
OF
THE REV. D. M^cALLUM, M.D.:
PREACHED IN NEW-STREET CHAPEL, YORK,
JULY 23, 1827:
WITH
A BRIEF SKETCH OF
HIS LIFE AND CHARACTER.

BY J. CROWTHER.

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A SERMON, &c.

“HELP, LORD; FOR THE GODLY MAN CEASETH, FOR THE
FAITHFUL FAIL FROM AMONG THE CHILDREN OF MEN.”

PSALM xii. 1.

I REMEMBER having heard it remarked by the lamented individual, the occasion of whose death we are now assembled to improve, that, when he heard of the decease of his late friend and colleague Mr. Stoner, there was immediately suggested to his recollection a certain passage of Scripture, as a text for a funeral sermon to be preached on that occasion; and that, in a moment, that passage made so deep an impression on his mind, that he should afterwards have found it very difficult, had he attempted it, to fix on any other.

By a similar and equally powerful suggestion, my own mind, as soon as I received the intelligence of *his* decease, was directed to the passage I have just read over, as one which seemed appropriate to *this* occasion. I have, accordingly, resolved to take it as the basis of those observations which I have now to offer to your notice, respecting the character of our late valued friend and brother, and respecting the manner in which our minds ought to be affected by the mysterious and afflictive Providence by which he has been taken from us.

Not that our present circumstances are similar to those in which David stood at the time when he composed this Psalm. Nor that we can use these words in precisely the same sense as that in which they are supposed to have been employed by him. But by an easy and, I hope, not an unfair accommodation of the passage, we may take it as containing a CHARACTER, a LAMENTATION, and a PRAYER, adapted to the mournful occasion which has collected us together.

To these points I shall solicit your attention in the order I have mentioned. And may the blessing of the God of David, and of our departed friend, descend and rest upon us!

I. In the first place, then, the text directs our attention to a CHARACTER. And this character is that of the "godly" and "faithful man."

By these epithets, doubtless, the Psalmist intended to describe the truly pious of his day, such being the epithets by which persons of that class are in Scripture very frequently distinguished. Of course I cannot, and I need not, now enter into a long examination of all the particulars which these terms are generally considered to include. And yet, on a subject so important it would be utterly inexcusable not to make some little observation.

1. I would therefore remark that the first of those terms which the Psalmist has employed, as descriptive of the character in question, reminds us of that *conformity to the Divine image* and that *subjection to the Divine will*, in which genuine piety consists. Such at least, are the ideas suggested by the *English* word *godly*, which, as our

learned etymologists inform us, is only an abbreviation of the word *god-like*.

(1.) According to the unquestionable testimony of the inspired record, this was the elevated character with which man first came into existence. For "He that made man in the beginning, made him in his own image." Wherein this image properly consisted, has been much and warmly disputed; some having referred it to the body, others to the soul, and others again to that general dominion which was given to man over the brute creation. On this subject, however, there is little to be learned from merely human speculation. "To the law," therefore, "and to the testimony." According to the statement of the Apostle Paul in his Epistle to the Colossians, this image consisted partly "in knowledge;" and, according to another expression of the same Apostle in his Epistle to the Ephesians, it consisted also "in righteousness and in true holiness." His understanding on the subject of moral and religious truth was clear and retentive; and his heart, being yet a stranger to evil of every kind, was holy, even as God is holy. And as he bore, in these important features, the image of his Maker, he was at the same time entirely subject and devoted to his will. Indeed, as Dr. Watts observes, "it was in this subjection,—arising from a supreme love to God which made him always ready for every act of obedience—that his holiness consisted."

(2.) But according to the same record, though this was the original character in which man was first created, it is not now his natural character. The divine image, once so gloriously impressed upon him has been awfully defaced, and, at least in the particulars just mentioned, entirely obliterated. Instead of that faculty of spiritual

knowledge, by which man was at first capacitated and disposed for the right apprehension, and firm retaining, and cordial approval of religious truth, he has now an understanding, by nature, clouded with ignorance and prone to error. "Darkness in this respect hath covered the earth, and gross darkness the people!" And in the place of that unqualified subjection to the Divine authority, which constituted the glory and the bliss of his original condition, there is now in every breast by nature that "carnal mind which is enmity to God, which is not subject to his law, neither indeed can be." And hence respecting the race of men in general, Gentiles as well as Jews (for in this matter, as the Apostle says, "there is no difference" between them), it is the just complaint of Him "that searcheth the hearts and trieth the reins of the children of men," and by whom "actions are weighed," that "there is none that understandeth, there is none that seeketh after God: they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no, not one."

(3.) At the same time, it is also the testimony of the inspired record, that the high character thus forfeited may be regained: that the understanding, being cleared from the darkness of spiritual ignorance and error, may become once more the seat of pure and heavenly knowledge; and that the heart being purged from all its filthiness and all its idols, may be quickened, again to serve the living God. And what the Scriptures have asserted on this subject, has been abundantly confirmed by actual experience. Many there have been who, by a spiritual change as great as if the Ethiopian should change his skin, or the leopard his spots, have been brought into a state in which they have found themselves enabled to say with the Apostle,

“He that in the beginning caused the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ ;” and who having been cleansed from all filthiness of the flesh and of the spirit, have been graciously transformed, by the renewing of their minds, “after the image of Him that created them, in righteousness and in true holiness.”

2. As the first of those epithets which the Psalmist has employed in his description of the good man’s character, reminds us of that conformity to the divine image and that subjection to the Divine will, in which genuine piety consists, so the second, according to the ordinary import of the word employed in our translation, may serve to remind us of the *practical effect* which genuine piety produces, making those in whom it exists “faithful” as well as godly men.

And that none but the godly can be truly and universally “faithful” might easily be made to appear. There may indeed be great faithfulness in some of the departments of duty, where little or no godliness exists. In a heart that is totally estranged from God there may be at the same time, with regard to temporal things, the most scrupulous honesty, the most unwearied industry, the most inflexible integrity. And there may be the diligent and conscientious discharge, in a considerable degree, of many of the duties arising from the various relations of civil and domestic life. But the scriptural term “faithful,” understood as a general description of the good man’s character, is of much wider import ; so wide, that it cannot be applied with propriety to any but to those who have been made the subjects of renewing and

sanctifying grace. As to all others, it is impossible they should be truly faithful, either in those duties which they owe to God, or in those which concern their fellow-men. For of some of the most important of these duties they are utterly insensible, and, by necessary consequence, entirely negligent. It is equally true that wherever real godliness exists, and in the same degree as it prevails, it will, by infusing purity into the motive and zeal into the endeavour, induce a spirit of faithfulness in the discharge of every duty both to God and man.

But, not to dwell longer on a topic with which you are familiar, and on which I would hope you are already sufficiently informed, I may now proceed to observe that to our recently departed friend the character depicted in my text may fairly be attributed.

I need not, I am sure, hesitate in saying, he was a "godly man." Not that, by some peculiar and miraculous exemption from the common lot, he was, in the essential character of his mind and heart, more like God by nature than the rest of men. He was indeed naturally possessed of a most amiable and ingenuous disposition, and he was characterized from early life by a harmlessness and purity of conduct, which were the more remarkable because connected with great natural courage and with an unusually lofty spirit of independence,—and which would have led many to suppose that by him the taint of original corruption had in a great measure been escaped. (Indeed they are cases such as his that have led some persons to deny the scriptural doctrine on that subject altogether.) But such was not his own opinion of himself, and according to the testimony of the Scriptures, such most certainly was not the fact. Like the rest of men, he

inherited a nature estranged from the knowledge and the love of God. He was "by nature a child of wrath, even as others." But having received, by the connexion of the Holy Spirit's influence with the outward means of grace, a clear discovery of the radical and entire corruption of his heart, and of the real evil of his ways, he was led earnestly and perseveringly to seek a restoration to the favour and the image of his God. And he obtained the desire of his heart. From being a child of wrath, he was made by adoption and by grace a child of God, and became, "in Christ Jesus, a new creature."

I am not intending to affirm that all the features of that heavenly image in which he was again created, were immediately brought out to an absolute perfection. In the eyes of those who were more than usually penetrating and inquisitive, and especially in the eye of Him to whom "all things are naked and open," as well as in the view of his own humble and faithful spirit, these features might be seen occasionally, perhaps frequently, distorted or obscured by the undestroyed remains of "the carnal mind," and by the infirmities inseparable from our mortal nature. But still there was the image, so impressed that it might easily be "seen and read of all men." And, along with this "Divine conformity," as far as one might judge from the scrupulous reverence which he entertained for the records of Scripture and the influence of the Holy Spirit, and from the manifest subservience of all his habits and pursuits to the purposes of piety, there was a constant subjection of all the powers of his understanding and all the affections of his heart to the teaching and authority of his Heavenly Father.

As he was in these respects a "godly man," you

will also allow me to say he was a "faithful" man. Of his faithfulness in the discharge of those duties which belong to domestic and social life, a sufficient evidence is left behind in the deep regret which the circumstance of his removal has occasioned, not merely to his own relatives, but through a wide circle of friends to whom he was deservedly endeared, not more by the engaging charms of his conversation, than by the virtues of his character. He was indeed a man in whom, as being deeply imbued with benevolence and truth, the heart might safely trust, without any fear of treachery or disappointment. And feeling, as he did most tenderly, that every temporal and earthly relation ought to be improved and sanctified by a reference to God and eternity, and that he was imperatively bound to promote, as far as possible, the spiritual improvement of his friends particularly, as well as of his fellow men in general, he failed not to diffuse a very gracious savour of his uniform and cheerful piety to all that came within the sphere of his acquaintance. He was evidently concerned that all who knew him should be profited as well as pleased by their association with him, and that wherever he went, he should still be a living and practical recommendation of the religion of his Lord and Master.

With equal confidence I can speak also of his faithfulness as a minister of Christ. Of the importance of the duties connected with his office, and of the obligations by which he was bound to "give himself wholly to them," he had an unusually deep and delicate perception. This statement I feel myself warranted to make, from the remembrance which I retain (and which I shall long continue to cherish,) of many conversations which it has been my privilege to have with him upon this subject. Of all the men with

whom I have been acquainted I never knew one less disposed to "do the work of the Lord deceitfully." For he felt that the church of Christ, to the furtherance of whose interests he professed to be devoted, had a right, not only to all the strength of his body, but also to all the vigour of his understanding, and all the ardour of his heart. And he acted like a man impressed with that conviction. Hence, though his remarkable readiness of conception and facility of utterance presented very strong temptations to negligence, yet he could never allow himself, except in cases of necessity, to appear in the pulpit without studious and prayerful preparation; and many of his discourses, in order that he might ensure clearness of arrangement and correctness of expression, were previously written at considerable length. By accident, I have recently obtained possession of the notes which he prepared of his last sermon in this chapel, the very last, as I believe, that he composed. And they afford a pleasing proof and specimen of what I have just stated. Though they must have been written at a time when he was struggling with oppressive and exhausting infirmities of body, yet they were evidently written with much care, both as to arrangement and expression, as well as with an ardent desire that the subject might be profitable to his hearers. What was his manner in the pulpit, it has never been my privilege to notice; but I dare venture to affirm, on the authority of all that I have heard, that he spoke with all that seriousness, and all that holy animation which he so much admired in others; and that he exhibited the appearance of a man who felt the truths he taught, and who was concerned in discharging the high duties of his calling as a minister of Christ, to save his own soul and the souls of them that heard him.

And thus, in both the particulars that I have mentioned, he bore the character which the text presents to our attention; exhibiting all that conformity to the Divine image and will in which genuine piety consists, and all that holy zeal and fidelity in the discharge of duty of which it never fails to be productive.

II. I proceed to observe that the text, besides depicting a high and important character, contains a LAMENTATION, that persons of that character should "cease and fail from among the children of men."

And, understanding this expression as descriptive of their removal by death, very justly may such a circumstance be dwelt upon as a cause of lamentation. Not that there is any thing to be lamented in the condition of those who are removed. The change, to them, is one infinitely for the better, as it is a change by which a period is put to all their danger and suffering, and by which their bliss is gloriously consummated and rendered eternally secure. The language appropriate to the case, as *they* are interested in it, is that of gratulation and rejoicing. When "the ransomed of the Lord" have gained their heavenly Zion, there may well be raised on their behalf the song of triumph upon earth, as on such an occasion there are, doubtless, songs of praise in Heaven. But viewing the circumstance of their departure, as it affects those whom they leave behind, it is one which must and ought to be contemplated with regret; not merely for the violence which is thereby done to the natural feeling of surviving relatives, but for the actual *loss* which is sustained.

When, by the impartial and relentless stroke of death, "the godly and faithful man ceaseth and faileth," besides

the loss which there may be to his family in a temporal point of view, there is, in the first place, the loss of an *instructive and influential example*, which must thenceforth live only in an imperfect and gradually wasting remembrance, and in the absence of which from sensible and constant observation there will be wanting a powerful restraint from evil and an important encouragement to good. Secondly, there is the loss occasioned by the discontinuance of his *valuable counsel*, which can no longer be had recourse to, for direction in difficulty or for comfort in affliction. And there is, further, the loss arising from the eternal cessation of his " *fervent and effectual prayers.*"

Nor are these losses confined to his own family. They extend of course throughout the whole circle of society in which he moved, and to the church with which he was connected. More especially, if it has been his lot to occupy an important and prominent station, and in discharging the duties connected with that station he has been eminently "faithful," the loss which the church sustains by an event that deprives it of his example, his counsel, and his prayers, may and ought to be lamented. For such a loss is not always very soon or easily repaired. We have not indeed to lament, as the literal meaning of the text would seem to intimate, that the character of "the godly and faithful man," in consequence of the death of any particular individual, is become totally extinct—that now there is no such character any where to be found. Thank God, there are many still remaining to whom this character belongs—many within the pale of our own Society, and many, as we are free to acknowledge, in other departments also of the universal church of Christ,—who will, we trust, be long spared to shine as "lights in the world," and to be a blessing in their generation. But the

number of those who excel in godliness and are eminently faithful, is comparatively small. They appear only now and then, a sort of prodigy in the moral world, as giants are in the natural.

On these accounts we may justly lament the removal of such a man as our departed friend. I have reason to believe that by the religious community at large his death has already been lamented as a public loss; but it is especially to be lamented by that portion of the church of which he was a minister. For his example both in private and in public was as inviting as it was instructive, and as such, was calculated to be peculiarly influential; his piety being of a character equally remote from levity and from moroseness, and his public labours exhibiting a happy specimen of knowledge animated by zeal, and zeal tempered by knowledge. Blest also as he was, with an extraordinary readiness of apprehension and a nice and discriminating judgment, his counsel, both as a friend and as a minister of Christ, was of more than ordinary value. And living, as we may venture to believe he did, in intimate communion with and subjection to his heavenly Father, his prayers were such as are accustomed to prevail.

On the whole, as a man who "profited above many his equals," both in the graces of personal piety, and in those which tend more especially to public usefulness, he was, though only a junior in the ministry, known and esteemed throughout the whole of our Connexion. He was, in short, a man on whom the fathers in our Israel reposed some of their fairest hopes for the maintenance of that great work which they were instrumental in beginning, and whom they fondly viewed as one that should remain "a pillar in the

house of God," when they should be taken home to their reward. His early removal will therefore, I am persuaded, be a subject of very deep and general regret.

Our minds are led to be the more impressed by this bereavement, because it has occurred only a short time after a bereavement of the same description, in which we were all deeply interested, and which we have not yet ceased to deplore. Scarcely nine months have passed away, since you had occasion to lament the death of a minister who was eminently and deservedly endeared to you, as a man of extraordinary piety and faithfulness; and you are now called to weep over the ashes of another, who, for the excellencies of his character, and for his work's sake, stood high in your esteem, and will long continue to live in your affections. That two such men should, within so brief a period, have been snatched away from those important labours in the prosecution of which they bade fair to be so useful, is a dispensation as painful as it is mysterious, and may well excite at least a momentary apprehension lest, by the further repetition of similar visitations, the lamentation of the text should come at length to be literally verified, and we should have to complain of the total ceasing and failing of the eminently godly and faithful from among the children of men.

But, not to occupy your time entirely with mere delineations of character, however excellent that character may be, or with expressions of regret, however justly founded, I shall now notice

III. The PRAYER which the text contains, and which suggests to us our duty with regard to the melancholy circumstance we have been led to deplore.

Prayer is a duty not limited to particular occasions, for we are required to "pray without ceasing." But there are occasions when it is particularly necessary. Thus we are especially directed to "call upon God in the day of trouble," and to "come to the throne of grace in the time of need." To your minds as well as to my own, I doubt not, the present will appear to be one of those occasions on which we are especially required to "lift up our prayer to God." And the prayer of the text, though very brief, will be found nevertheless as suitable as any we can offer. Indeed its very brevity makes it on this mournful occasion the more appropriate. For grief, however importunate, loves not to vent itself in many words.

1. In the first place, it becomes us to pray that the Divine "help" may be vouchsafed *to the bereaved relatives*, that under the painful dispensation by which one so tenderly beloved has been separated from them, their minds may be sustained and comforted, and that the loss which they have suffered may be compensated by an abundant communication of the grace of God. There is, at least, an aged *father*, venerable for his piety as well for his years, and whose "hoary head being found in the way of righteousness" is to him "a crown of glory"—and there are affectionate *brothers*—and there is a faithful and devoted *wife*, now left a widow—who have been plunged by the event which we deplore into the tenderest sorrow, and whose bleeding hearts have need to be bound up and healed with heavenly consolations. While *their* relative, and *our* friend and "brother in the Lord" was still alive, we ceased not to pray for *him* that the Divine blessing might still rest upon him, and that he might be raised up again to health and usefulness; or that, if appointed to die, his affliction might be crowned with a peaceful and glorious

issue. And from his dying testimony we are encouraged to believe that these intercessions were not altogether unavailing. Now that our prayers are no longer needed on *his* behalf, as he is no longer the subject of suffering or want, let us transfer the anxiety we felt for *him*, to those who are of course the most tenderly affected by his loss. Let us pray for them, that "the God of all grace and consolation" may sooth the anguish of their sorrow; and that, acknowledging aright the hand that formerly "gave," and now hath so mysteriously "taken away," they may be enabled, in the exercise of humble submission to this bereaving stroke, to say with unfeigned heart, though it may be with faltering tongue—"Blessed be the name of the Lord."

2. Secondly, the present occasion calls upon us to implore the divine "help" *for ourselves*; that, admonished as we are of the shortness and uncertainty of life, we may learn to be prepared for that last "event" which "happeneth to all," and by which therefore we also must sooner or later be overtaken—that our dying scene, like that of our Christian friends who have finished their course before us, may be enlightened and cheered with a "hope" that "maketh not ashamed," and that our end, like theirs, may be "quietness and assurance for ever." The sudden or premature removal of a wicked man is very justly considered to constitute a loud and solemn admonition. But, methinks, so far as it concerns ourselves, there is almost equal reason why we should be affected by the sudden or premature ceasing of "the godly and faithful man." For, if men of this description, who are filling up stations of great usefulness, and who, as "trees of righteousness, the planting of the Lord," seem likely to produce an abundance of the richest fruit, are cut off in the midst of their labour,

and wither ere they have attained their prime, well may those who are comparatively useless in the world and in the church of Christ, and whose character is that of cumberers of the ground, fear for their own removal. If piety and usefulness afford no certain warrant of a lengthened life, on what reasonable ground can they calculate on many years to come, whose time and talents are prostituted to the service of sin and the purposes of folly? When the best men are failing, and their "sun is going down while it is yet day," it is high time for the careless and ungodly to be seriously concerned. Many plausible and important reasons might be assigned, why the life of "the godly and faithful man" should have been spared a little longer. We might especially insist on the pleasing probability there was that in his case "length of days," would have been connected with increasing usefulness. But why should your lives be lengthened out, whose time is occupied to no valuable purpose, and whose longer continuance in the world, if we may judge of the future from the past, is likely to be productive of no spiritual, no permanent advantage, either to yourselves or others? Or, on the supposition that you bear in some degree the character recorded in the text, if men of eminent usefulness are taken away in the manner which we witness and deplore, there is a loud call to those of you who are useful only in a small degree to "gird up the loins of your minds" and to be diligent, that you may not be taken ere your work is done, and that you may be found prepared for the coming of your Lord.

On the removal of "godly and faithful" men, we have the greater need to pray for ourselves, because *we no longer have them to pray for us*. And, indeed, it may be partly for the purpose of leading us to this, that men

eminent for this high character are sometimes removed from the midst of us. We have perhaps leaned on "the arm of flesh." We have been led to depend more than we should have done, on the talents with which they were endowed, or on the zeal with which those talents were employed; and He who is jealous of His glory and "will not give it to another," has seen it right to break the staff of our creaturely dependance, that we might learn to "cease from man, whose breath is in his nostrils," and to "trust only in the name of the Lord God, which made the heavens and the earth." In the bereavement which we have recently sustained by the removal of such men as Stoner and McAllum, we have been impressively and painfully reminded, that for the furtherance and establishment of his kingdom upon earth, God will not hold himself dependant on the zeal or talents of any man whatever, and that, having raised up such men for the carrying on of his great work, he can, nevertheless, and in the present instance will, carry on his work without them.

It was a saying of the Doctor's, in which I acknowledge I heartily concurred, that "in a certain sense Mr. Stoner might be considered as having been killed by God's own people." That is, by their excessive dependance on his ardent piety and indefatigable zeal, they were perhaps, in some measure, by "provoking the Holy One of Israel to jealousy," the occasion of his premature removal. And though the Doctor himself may not have been, in precisely the same way or to the same extent, the object of what I cannot help calling an idolatrous enthusiasm, yet it may be that even with regard to *him*, as a man of rare and popular endowments, "there was danger" (to use his own expression) "not to himself, but to others, of forgetting the Master in the disciple." And the Almighty may have

been intending, by *his* removal also, to reprove our confidence in man, and to direct our faith and hope more stedfastly to Him who, while he employs one to "plant," and another to "water," Himself alone "giveth the increase."

3. Lastly, we are called upon to pray for the Divine "help," *that the chasm created in the church by these successive bereavements may be filled up*, and that God may be pleased, in the exercise of his great goodness, to raise up men who both in zeal and in ability shall emulate our recently departed brethren. Indeed to this part of our duty we are directed not merely by the text before us, but by the plain injunction of our Lord himself. "The harvest truly is great," said he, "and the labourers are few; pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." As, with regard to other blessings which God has promised to his church, he has ordained that "for these things he will be enquired of by the house of Israel to do it for them," so likewise is it, according to the passage I have quoted, with regard to the blessing of a talented and faithful ministry. If therefore you would have the loss which we deplore made up, you are to seek for that purpose to Him whose high prerogative it is to call and qualify his servants for this important office. And especially if you would still have among yourselves men by whose ministry you may be edified and saved, and by whom your Jerusalem may still have peace and prosperity in all her borders, you are to look for them to the great Head of the church, who holds all his faithful ministers as "stars in his right hand," and who appoints the measure of their splendour, and the spheres in which they are to shine. Should these bereavements fail to have the effect of leading us to

earnest and persevering prayer on this behalf, then I for one am quite disposed to think that the loss sustained in our Connexion may not be compensated for some years to come. For they are not ordinary men of whom we have been bereaved; not such men as even the most fruitful Christian churches very frequently produce. But if, on the contrary, these events shall under the Divine blessing stir you up to adopt the *prayer* of the text, as they have already brought you to adopt its *lamentation*, then with regard to yourselves as well as with regard to our deceased brethren, while you sorrow, as you may and ought to do, you will not "sorrow as they that have no hope." For with Him who is "the Father of lights, and from whom cometh down every good and every perfect gift," it is an easy thing to raise up ministers to carry on his work, and to shed upon them those peculiar gifts of understanding and utterance, and those richer graces of the Spirit, whereby they may not only equal, but exceed, their highly favoured predecessors.

There is another remark which I may make, which, although not arising out of the text, is nevertheless appropriate to the occasion. It relates to the responsibility under which we have been laid in consequence of having been favoured with the private acquaintance and the public services of men so admirably fitted to promote our spiritual profit. Especially with regard to the latter of these eminent "servants of the most High God," as being the one with whom I have been most intimately connected, I am free to say that, as an individual, I hold it to have been a singular privilege that, in this the first year of my entire employment in the work of the ministry, my lot should have been cast with a man of so excellent a spirit, and who was so worthy in many important particulars to be my pattern

and example. And on this account I feel my own responsibility to God to have been increased not a little. A similar impression, I am persuaded, ought to affect your minds with respect to the important advantages which, for nearly the last three years, you have enjoyed under his ministry,—advantages which have brought you under stronger obligations than ever to love and obey the truth, and the neglect of which must therefore involve you in so much the deeper guilt, and in a heavier condemnation.

O, let us remember that, thus awfully responsible, as being among those “to whom much is given” and of whom “much will be required,” we too are hastening to our account. “The day” of our merciful visitation “is far spent, and the night is at hand.” Under this remembrance let us be excited to holy solicitude and vigilance. Let us no longer be “slothful but followers of them who through faith and patience inherit the promises.” So may we confidently hope that the summons of death will not take us by surprise, and that, being “weighed in the balances,” we shall not be “found wanting.” And thus also, the sorrow which affects our hearts when those to whom we have been tenderly attached are taken from us, will be consoled with the delightful thought that the separation is only for a season, and that when we in our turn shall “cease and fail” from our probationary state, they will, perhaps as “ministering spirits,” or, at least, as partakers of our joy, “receive us into everlasting habitations.”

The following brief sketch of the Life and Character of the deceased, is given partly on the authority of his brother Mr. Duncan McAllum, and partly from my own remembrance.

DANIEL McALLUM was born at Inverness, in Scotland, June 22nd, 1794. As he grew up, he was tenderly watched over by his parents as a child of considerable promise, and was placed at an early age under the care of the best schoolmasters that were to be found in the neighbourhood where they were stationed. At the age of ten years, he was sent to *Kingswood School*, where he remained three years, and he subsequently spent a year under the tuition of the Rev. Mr. Leach, of North-Shields.

His progress in the acquisition of knowledge was rapid and easy; and his native genius very early displayed itself not only in the readiness with which he apprehended the various branches of learning to which his attention was directed, but also in the spontaneous composition of short Essays and pieces on various subjects, in verse as well as in prose. And, if his education, instead of being the work of several hands successively, had been all along under the uniform direction of one judicious and talented instructor, or if, instead of quitting school at the early age of fourteen years, he had enjoyed the advantage of regular instruction for a few years longer, there can be no doubt with those who were acquainted with him, that as a scholar he would have risen to considerable eminence. Even under the disadvantages to which I have referred, his attainments were very creditable both to himself and to his teachers.

When about thirteen years of age, his health was very delicate, and his growth appeared to be at a stand. But under the fostering care of his affectionate parents, he soon acquired new vigour, and grew in stature as well as knowledge. At the age of fourteen, he was bound apprentice to a respectable Surgeon, in Sunderland, a situation which he embraced the more eagerly as it brought him to be intimately associated with an elder brother to whom he was warmly attached, and who had been engaged to the same gentleman two years before. In this situation he applied himself with all that activity and energy for which he was remarkable, to acquire a knowledge of the healing art. At the same time, he did not neglect the cultivation of his mind in other respects, but, as far as he had opportunity, prosecuted his classical studies. He exercised himself also very frequently in English composition, and amongst other things, wrote a series of Essays on moral subjects, which were published in a provincial newspaper.

Up to this time, though he was very diligent in his attendance both at the preaching and at prayer-meetings, and was scrupulously moral in his outward conduct, yet he had not received any deep or permanent conviction of the heinous nature and dreadful consequences of sin, and, he was not therefore the subject of any very earnest desires after that spiritual change by which alone "the man of sin" is to be destroyed. But towards the end of his apprenticeship the instructions which had so long "distilled upon him as the dew" began to take effect upon his mind, and under a powerful conviction of the necessity of fleeing from the wrath to come, and of working out his own salvation with fear and trembling, he became a member of the Wesleyan Methodist Society. He did not, however, obtain "the knowledge of salvation by the remission of

sins" until some considerable time after these convictions first began to operate. Indeed in the course of a few months the gracious feelings and desires which had been awakened in his mind, in a great measure died away. But having been again revived, he began to seek more earnestly than ever a "sense of sins forgiven," and while on his passage by sea to London, God granted him a clear manifestation of his pardoning love, giving him to know assuredly that he had "peace with God," and that he was entitled to "rejoice in hope" of his eternal glory.

During the interval of time between his first serious awakening and his conversion to God, he had already received and exhibited some indications that, though educated for the medical profession, he was designed by the Great Head of the church for a different employment. He first became an instructor of others in spiritual things during his stay at Aberdeen, to which place he went at the close of his apprenticeship for the purpose of attending the Lectures at the College. It appears that he was there accustomed to meet a number of young persons on Sunday mornings for the purpose of religious conversation and united prayer, an engagement which proved a great blessing to himself, as it excited him to seek with greater diligence the salvation of his own soul. On one of these occasions especially, a member of his little flock having been blessed, while he was praying for him, with a sense of pardon, his mind was so impressed with the importance of obtaining the same blessing for himself, that he never rested until he also was made, as before-mentioned, a happy partaker of "the favour and the peace of God." It was also during the same period (i. e. before he went to London), that he began to speak in public. His first attempt in

this way was an exhortation, which he was prevailed to give by the repeated solicitations of one of the Preachers, and which was delivered in such a way that the hearers were generally pleased, and many of them greatly profited. His father, who was at that time absent from home, was greatly astonished, on his return, to learn what had occurred; but having soon after an opportunity of hearing him for himself, he was from that time impressed with the belief that he would ultimately be called to give himself entirely up to the work of the ministry. Still he feared to encourage these views in the mind of his son; and urged him principally to press after the clear enjoyment of vital godliness, allowing him at the same time to assist occasionally as an exhorter.

Having now "tasted that the Lord is gracious," he was prepared on his arrival in London "to speak on God's behalf" with greater freedom and effect than ever, though at that time, confining himself to the instructions of his revered father, he does not appear to have intended any thing more than the occasional delivery of a short exhortation. But having, at length, been strongly urged to preach, he consented, after much hesitation, to make a trial. This was so satisfactory to those who heard him that he afterwards during his stay in London preached several times; and, on his return to Scotland, was regularly admitted as a Local Preacher, on the Plan of the Glasgow Circuit.

In the mean time, he had assiduously followed the studies connected with the profession for which he was at first intended, and, having previously gone through the regular course of attendance at Lectures in Aberdeen, in

London, and in Glasgow, he underwent his examination at the University of the latter place, and obtained his degree of Doctor of Medicine.

Having completed his preparatory studies, he commenced practice as a Physician in the city of Glasgow, and his prospects of success and usefulness in his profession were very flattering. But the persuasion that he ought to be entirely occupied as a Preacher of the gospel, continued to strengthen in his mind, and at length, having been proposed and examined in the usual way, he was unanimously recommended by the Quarterly Meeting of the Glasgow Circuit (March 1817), and by the following District Meeting, as a proper person for the Itinerant work. Here he left the matter entirely with God. Preferring His approbation and the peace of his own conscience to all the gains of his profession, he had offered himself to the acceptance of the Conference, but was quite willing, if on any account he could not be received, (and indeed, if left entirely to himself, would have chosen rather) to remain in the profession for which he had been educated, and to engage only occasionally as a *Local* Preacher.

It pleased the Almighty Disposer of events to open his way to an entire dedication of himself to the work for which he seemed to be so admirably qualified. Although at the Conference of 1817, there was an understanding that, on account of the pecuniary embarrassment under which the Connexion was then labouring, no additional preachers could be taken out that year for the home work, there was an exception permitted in his individual case, not merely out of respect to his aged father's long standing in the ministry, but also in consideration of his own excellent character and promising talents, which by some

influential members of the Conference were well known and highly appreciated. He was accordingly accepted, and was appointed with his father to Dunbar and Haddington, where he remained three years. His labours in that Circuit, as well as his subsequent labours for two years in Edinburgh, two in North Shields, and nearly three in York, need not be particularly specified. They are recorded in the affectionate remembrance of many in these places who sat under his ministry, and to use a recent emphatic expression of his own, "they are recorded elsewhere."

As to the circumstances in which his malady originated, it is useless to enquire. His own opinion was, that, as far as it consisted in the feebleness of his digestive powers, the foundation of it was laid in early life. It is certain, however, that it was greatly aggravated and hastened to its mournful termination, by his exertions to promote the furtherance and extension of the Saviour's kingdom. To a constitution such as his, the regular work of the York Circuit was perhaps more than sufficiently laborious. But being a man of highly popular talents, and having his "praise in all the churches," he was frequently pressed to undertake additional engagements out of his own Circuit, which laid upon him a burden of care and toil he was very inadequate to bear. Very early in the last winter, and before there was any serious apprehension in the minds of his friends that he would be under the necessity of desisting from his labour, he was heard to remark, that he had gone beyond his strength, and that he feared he should be obliged, at the ensuing Conference, to solicit the indulgence of an easier Circuit. Still his ardent and benevolent mind would not allow him to be

unoccupied, whenever there seemed to be an opportunity of doing good.

In January last, in compliance with repeated and very urgent solicitations, he went to Nottingham. His friends in York endeavoured to dissuade him from attempting the journey, as it was exceedingly cold and there was deep snow upon the ground; but, for some private reasons, he thought it his duty to go. Unfortunately, having engaged to preach at Tadcaster on his return, and having been unable to obtain a place in any of the day-coaches, he travelled, for the purpose of fulfilling that engagement, outside the coach and in the night, from Nottingham to Tadcaster. The consequence of this exposure was, that he returned home with a severe cold, and much enfeebled. Still he might perhaps have recovered from this shock, could he have been persuaded to rest a little. But he had no idea of resting, while he thought he had sufficient strength to work.

The day on which he returned to York was a very tempestuous one, and he was therefore very strongly pressed by one who saw the weakness of his state, not to expose himself to further injury by going to Stamford-Bridge where he was expected to preach that evening, but to allow another person to occupy his place. But having recently missed an appointment to the same place, he could not be persuaded to accept the offer. He went; and having rode, in going and returning, fifteen miles through the wet, he very much increased his indisposition. He was afterwards repeatedly exposed to some of the severest storms that occurred throughout the winter; and the result of all was, that on February 4th, after preaching

twice with considerable difficulty, he was obliged to desist at once and altogether from his labour.

Of the state of his mind during his long and tedious illness, the report given by those who constantly attended him and others who were his frequent visitors, is very satisfactory. His general state was that of calmness and peace; but, occasionally, he felt in so remarkable a manner the gracious presence of his God, that, as he said, he was almost constrained to cry out, "Lord, stay thy hand, lest the clay tabernacle break." As his strength declined, so did his inward tranquillity more and more abound. Patience had her perfect work. Not a murmur at any time escaped his lips, nor did he seem to harbour a repining thought. The only thing respecting which he expressed any great anxiety was, that he should be disabled from attending to those public duties which were his delight. But even to this he was in the latter part of his illness cheerfully resigned. His thankfulness for every little attention that was paid him was very remarkable, as well as his cheerful acquiescence in the means employed for his recovery.

In compliance with the suggestion of his medical advisers, he was taken May 23rd, to Croft, near Darlington. And, for the first few days after his arrival there, the change seemed to be very beneficial; but afterwards he began to decline with alarming rapidity. No benefit being likely to result from his longer continuance at Croft, in order that he might be near his relatives, he was removed June 25th, to his brother's house at Carville, near Newcastle-upon-Tyne. The journey having been accomplished with great difficulty, it was evident that he

was near his end, and all hope of his recovery was entirely abandoned.

Two or three days before his death, when it was communicated to him that, probably, he had only a few days to live, for a moment he appeared to shudder at the thought of being committed to the cold and silent grave; but very soon recovering himself, he said "Well, God cannot err. All that he does is right; and he has said, 'Because I live ye shall live also'—I shall one day see my Redeemer for myself."

On the last Sabbath of his life, his wife having made some remarks on the pleasures of heaven which were now before him, he exclaimed, with great emphasis and sweetness,

"There is my house and portion fair,
My treasure and my heart are there,
And my abiding home."

On the following Monday, which was the day before his death, he slept a considerable part of the day, and, when awake, his mind was wonderfully tranquil. To his brother he remarked that he believed the calmness and peace of mind which he enjoyed, were in answer to the many precious prayers, which the people of God were putting up on his behalf. Afterwards, to a Local Preacher who had been praying with him, he said "May God more than ever bless your labours. My labours are done—but I build nothing on them. I build only on the merits of my Saviour. I feel that

I the chief of sinners am,
But Jesus died for me."

During the night he slept remarkably well. About seven in the morning he became much weaker, and at half past nine his pulse ceased to beat. It may truly be said of him that he "fell asleep in Jesus." For there was no struggle, or convulsion; but all without, like all within, was stillness and peace.

Of the *character* of the deceased, having already said so much in the course of the sermon, it will be necessary to add only a few things by way of conclusion. I would therefore observe that there was a combination in him of many talents and excellencies, which are very rarely found united in any single individual.

He possessed a clear and vigorous understanding, a sound judgment, and a retentive memory; and these endowments were embellished by a rich and well-regulated fancy. His acquisitions in various branches of knowledge, besides those connected with the medical profession, were respectable; and the substance of what he had gathered by extensive reading had been well digested, so as to have been made completely his own. His talents as a public, and especially as a purely extemporaneous speaker, were of the first order. For, having great self-possession, and, as already mentioned, an uncommon facility both of conception and utterance, he seemed never to be taken by surprise, and his tongue was always "as the pen of a ready writer." His style was, in general, remarkably chaste and easy, and often peculiarly elegant. Indeed in English composition he was both an accurate and tasteful critic, and a good example. In conversational talent also he was very eminent, being at the same time a pleasing and an instructive companion.

He seems to have had naturally a disposition to satire, but this disposition being under the control of genuine good nature, and chastened by the grace of God, was never mischievously employed. It occasionally enlivened his discourse, but was never suffered to embitter it.

To all this it may be added that he was an eminent pattern of fidelity in the discharge of relative duties, and that he was especially remarkable for his dutiful attention to his father. At the same time he was as firm in principle, as he was tender in attachment, being inflexibly stedfast in his adherence to what he thought was right, and never shrinking from the discharge of any duty which God and his own conscience laid upon him.

That he had some failings I do not question, but what they were I cannot tell. Perhaps his spirit of independence may sometimes have grown into a fault; but it was a fault from which no one suffered but himself. Excepting this, and I hesitate in making even this exception, there was no blemish in his character with which I was acquainted, and I verily believe his defects to have been chiefly such as can be known only to God and to a man's own heart.

From a journal in which he made, occasionally, short entries of his private views and feelings, it appears that, although his friends could find few, if any, faults in him, he found many in himself; and that he was accustomed to weigh his motives and conduct with the most scrupulous exactness. It may serve as a specimen of the severity with which his self-examinations were conducted, to observe, that now and then, in the course of his journal,

he accuses himself of "rudeness,"—one of the last faults with which any one would charge him, or any who knew him, would believe him to be guilty.

At all events, his "end," being "peace," was that of "the perfect and upright man;" and from all that we have seen and known respecting him we may conclude that our "loss" is his eternal "gain." As "a sinner saved by grace" he will, doubtless, be found at last amongst those who "have washed their robes and made them white in the blood of the Lamb," and as a minister of Christ, he will be numbered with those who have "turned many to righteousness," and who shall shine as the stars for ever and ever."

THE END.

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